

Historical Sketch

of

Greenbrier
Presbytery.

1801-1811

HISTORICAL SKETCH

47

Greenbrier Presbytery.

Presented and Approved as Presbytery April
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Lynchburg, Va. Va.
Presbyterial Archives
1863

A PRELIMINARY WORD

At the stated meeting of Gumbelster Presbytery, Milltown, Frederick county, W. Va., September 14-15th, 1888, a resolution was presented to this effect. It is a sacred duty resting upon the servants of our Lord Jesus to recognize in some special manner God's dealings with his people, and to celebrate their history for the encouragement of the living and also "tell it to the generations following" for their instruction.

In response a committee consisting of Ministers Wm T Price and S L Wilson, and Ruling Elder Jonathan Moss of Lewisburg church, was appointed to arrange for semi-centennial services to be performed at the next stated meeting. Upon receiving and accepting the report of this committee Presbytery resolved to meet at Lewisburg, W. Va., April 18th, 1889, and make the following arrangement for the semi-centennial exercises:

A discourse on Presbyterianism in History, by Rev M L Lacy, D. D.

Presbyterianism as an Evangelistic Agency, by Rev J O Brown.

Apostolic Features of the Presbyterian Church Policy, by Rev D S Rydenstricker.

New Testament Characteristics of Presbyterian Doctrine, by Rev J O Barr, D. D.

Historical Sketch of Gumbelster Presbytery, by Rev Wm T Price.

Presbytery met, and the ministers designated performed their parts as requested.

A representative of the Central Presbyterian speaks in the manner of the semi-centennial exercises.

"A Semi-Centennial—Gumbelster Presbytery.—
If one cannot do any better, let him do as well as

be seen. Some such sentiment as this must have inspired Greenbrier Presbytery when, bearing of reunions of Presbyteries, Synods and General Assemblies, its blood became so warmed by centennial fires that it decided to hold a semi-centennial. On that week the whole Presbytery, except its two infant ministers and its foreign missionaries, convened and marked by appropriate exercises the close of its fifth decade. Happy were they in meeting in Lewisburg, known far and wide for its culture and courtesy, its refinement and generous hospitality. Most appropriately was the session held in the old Stone Church, where for more than sixty years the venerated McKillemmy preached, on the right of which his body now rests under a marble shaft bearing this inscription, 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever.' Over the entrance of the building there is embedded on the stone a shapeless piece of marble on which is cut in rude lettering these words:

'This
building was erected in the year
1796 at the expense of a few
of the first inhabitants of this
land to commemorate their
affection & esteem for
the Holy Gospel of Jesus Christ.

Rejoice
If you are inclined to applaud
their virtues, give God the
glory.'

Not less striking was the selection of those who delivered the discourses appropriate to the occasion. There was the Rev. Dr. M. L. Lacy, a typical Huguenot Presbyterian; Rev. J. C. Brown, a descendant of Mary Moore, immortalized in the 'Captives of Aida's Valley'; Rev. D. S. Sydenstricker,

Northern faith, but who has always labored in the Church South. A selection striking because suggestive of just such a frontier Presbytery as Greenbrier.

Dr. Law's address was upon Presbyterianism in History. What our faith had done for the world in education and in inculcating principles of religious liberty from which inferentially followed civil liberty. The influence of John Witherspoon upon the minds of those who subsequently became the leading statesmen of the embryo republic and the foundation-layers of our Government was dwelt upon. How the world's heroes had notably owed their greatness to their Presbyterianism.

Rev. J. C. Brown's discourse was marked by clearness of style and vigorous delivery. Presbyterianism was shown to be thoroughly equipped as an evangelistic agency. It was mainly a plea for a return to the old paths. The sufficiency of our forms and methods for evangelization was clearly shown. I wish some of our church members who sit quietly in the pew and are satisfied to have the choir sing for them could have heard his remarks on congregational singing and his voice ring out, 'You do not sing to please yourself, but you sing to please God.'

Rev. D. S. Hydenstricker spoke on New Testament Characteristics of Presbyterian Polity. The different forms of church government were plainly presented. The government by elders was seen in the earliest dawn of sacred history. Their position as rulers and teachers in the New Testament church was shown. A display of the polity of the church in New Testament times, in its officers, their election and their powers, showed ours to be the same system. Worthy of remark was the fact that in Hebrew and Greek and kindred tongues and the different versions of the Scriptures, whatever might be the predilection of the translators, the word for elder was always expressive of the same meaning.

Rev. J. G. Barr, D. D., was assigned New Testa-

1888) Characteristic of Presbyterian Doctrine. His text was ROMANS viii, 38. He took Presbyterian doctrine to have for its author neither Paul nor Augustine nor Calvin, but God who enunciates this doctrine in His word. The Bible was taken as the final appeal. There was little rancorization in the ordinary acceptation of the term, but a hard arrangement of Scripture quotations which seemed to me to bear but one interpretation.

I regret that I failed to hear Rev. Wm. T. Price on the History of Greenbrier Presbytery. This was the concluding address.

The exercises were interesting and instructive. — The addresses were faulty in this, that they were too short. It is hard to understand why speakers on occasions of this kind should think themselves limited to half an hour. The fifteenth anniversary has been put in place. When another half century has rolled around may the accompanying exercises be as good.—S. E. S.

A local journal published the following, written, it is believed, by a Ruling Elder who was a member of the Presbytery:

"Greenbrier Presbytery—The Presbytery of Greenbrier met in Lewisburg on Tuesday evening, April 18th, and continued its session until Saturday night, April 20th.

This meeting was much more interesting than usual by reason of the social-conferential services held in connection therewith. This was the fifteenth annual meeting of the body, it having been organized in 1873 by the Rev. Dr. McKimney.

In looking over the personnel of this meeting one would think that that event might be fresh in the memory of the members, as there were large proportions of gray heads and beards. Ministers Baird, Barr, Battsager, Lyle, Lewis, Sydenstricker, Price and Rogers, and Elders Montgomery, Peyton, Kirkpatrick, Shanklin, Thayer, Duboisson, Warner and M. L. Spotts, with some others, gave the body a very venerable appearance. Any one who gave at-

General Assembly.

testimony to the disinterestedness of those men would be impressed with their vigor of mind and their devotion to the Presbyterian church. There are but few young men in the body. Revs Pendleton and Scott, removed at this meeting, with Wilson of Edinburgh, Pringle of Lewistown, and Holt of Monro, making up the list of juniors.

The statistical report of Presbytery shows 33 ministers, 43 churches, 141 elders, 97 deacons and 2,943 members. Funds collected: Sustentation, \$941; Evangelistic, \$296; Invalid, \$429; Foreign Missions, \$629; Education, \$284; Publications, \$186; Pastors' Salaries, \$9012; Congregational \$24,761, of which \$12,350 came from the Charleston First Church—C.

The Historical Sketch is herewith placed in the hands of the forthcoming reader, and must speak for itself. Grateful mention should be made of the kind offices performed by the venerable Mark L. Spotts, without which it is more than probable this oblation would not now be sent forth to bear its testimony for Christ and His covenant, as exemplified by the lives and labors of those gone before.

WM. T. PACE,

*Merline's Station, W. Va.,
June 10th, 1869.*



GREENSBORO PRESBYTERY.

SECTION FIRST.—GENERAL SKETCH.

In compliance with the request of the Synod of Virginia and resolution of Presbytery at Hillsboro, Buchanan county, September, 1868, the following Historical sketch of the Origin and Development of Presbyterianism within the bounds of the Presbytery of Greensboro is hereby submitted for the use of the Synodical Centennial Committee, and as a part of the same centennial services in Lexington April 17-20th, 1882.

The Synod of Virginia met at Lexington in its 4th annual session, and was served officinally by the Rev. Wm. S. Plummer, D. D., as stated clerk.—The following record is taken from the Minutes, dated Oct. 18th, 1862.

An extract from the Minutes of Lexington Presbytery was read in relation to the division of said Presbytery and a request presented that the Synod should divide that body and designating a line of division which they desired might be established, on which the Committee on Bills and Ordinances made the following report:

Resolved, That the request be granted, and that said Presbytery be divided by a line commencing at the intersection of the Albemarle mountains with the southern boundary of Hardy county, and thence along the top of the mountains to the boundary of Giles county, and thence along the dividing line between Giles and Monroe counties to New river; and that the Ministers and Churches west of said line are hereby constituted a Presbytery to be known by the name of Greensboro Presbytery, and said Presbytery shall hold its first meeting at Lex-

which on the second Tuesday in April next, and be opened with a sermon by Rev. John McElhenny, or in case of his absence, by the senior minister present.

This report was received and adopted, and on the occasion of this action on the 12th of April, 1838, the following Ministers and Ruling Elders met at Lew-
isburg—Rev. John McElhenny, Francis Thompson,
James M. Brown, Wm. G. Campbell, David H. Pigg,
John Joseph Brown and John Stein, with Ruling El-
ders George Kapp, Moses M. Fugate, Samuel Brown,
Wm. Shanklin, Thomas Beard and T. O'Harrick.

Rev. John McElhenny presided the opening ses-
sion from Psalm xc, 3, "And in the name of our
God we will set up our banner," and after the ser-
mon the Presbytery of Greensboro was constituted
with prayer. The Churches then set off to form the
new Presbytery were Lewisburg, Spring Creek,
Union, Oak Grove, Head of Greensboro (now Lib-
erty,) Tyner's Valley, Anthony's Creek, Parkers-
burg, Point Pleasant, Hughes's River, Carmel, Ham-
den, &c., Charleston and Muddy Creek.

It seems the first action of the new Presbytery
was the reception of Rev. Festus Hanks. "The
Rev. Festus Hanks presented a certificate of dis-
mission and recommendation from the Presbytery
of New Brunswick with a view of connecting him-
self with this Presbytery. After being examined
in compliance with the order of the last General
Assembly Mr. Hanks was unanimously received,
and took his seat as a member of the Presbytery.—
The committee on the narrative presented the fol-
lowing, which was adopted and forwarded to the
next meeting of the Assembly of 1838.—
"The Presbytery of Greensboro in presenting the
first narrative of the state of religion within their
bounds to the General Assembly are impressed
with feelings both of gratitude and humiliation.
The organization of a new Presbytery in the west-
ern mountains of our State where, thirty years
ago, there was only one minister of our denomina-

Peabody Hawks,	1836-1846.
Ad E Thoms,	1846-1862.
Robert Osborne,	1846-1863.
Thursire Challandot,	1846-1863.
Emerzer Churchill,	1846-1863.
Stuart Robinson,	1846-1867.
T. L. W. Magrader,	1846-1867.
Thomas Brown,	1846-1867.
T. N. Payton,	1846-1867.
Sam'l R. Houston, D. D.,	1846-1867.
John H. Russell, D. D.,	1846-1867.
Joshua E. Pogue,	1846-1867.
M. D. Denlap,	1846 to present time.
Enoch Thomas,	1846-1867.
Wm. S. Beaul,	1847-1864.
George Van Emmon,	1847-1867.
D. H. Cunningham,	1847-1867.
Henry Ruffner, D. D.,	1847-1867.
Jacob Winters,	1847-1867.
James H. Laps,	1847-1867.
James H. Young,	1847-1867.
P. M. Oster,	1847-1867.
Samuel H. Brown,	1847-1867.
M. H. Bollinger,	1847 to present time.
G. S. Woodhull,	1847-1867.
J. C. Barr, D. D.,	1847 to present time.
J. C. Brown,	1847 to present time.
A. B. Ross,	1847-1867.
W. C. Neely,	1847-1867.
R. F. Kennedy,	1847-1867.
R. R. Houston,	1847-1867.
James Haynes,	1847 to present time.
E. B. Hurr,	1847-1867.
M. L. Lacy, D. D.,	1847 to present time.
Edward Kells,	1847-1867.
A. C. Stuart,	1847-1867.
D. S. Hydenstraker,	1847 to present time.
Joseph H. Lewis,	1847 to present time.
J. D. McWhorter,	1847-1867.
W. K. Hall,	1847-1867.
A. H. Hamilton,	1847-1867.

CHURCHES. PRESBYTERY.

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H. E. Baird,	1872-1883.
J. H. McVane,	1877 to present time.
G. A. Wilson,	1877-1879.
G. B. Lewis, D. D.,	1879-1883.
D. B. Lewis, D. D.,	1879-1884.
Wm. F. Wilhelm,	1880-1883.
J. W. Stewart,	1880 to present time.
Abraham Synedrion,	1881-1883.
W. L. Hooper,	1881-1884.
L. A. McLean,	1882 to present time.
James W. Hall,	1882-1883.
J. W. Howarth, D. D.,	1883-1885.
J. H. Scott,	1884-1888.
C. A. Moore,	1884-1889.
J. W. Wightman, D. D.,	1884 to present time.
Geo. T. Lytle,	1885 to present time.
Sam'l J. Baird, D. D.,	1885-1887.
J. E. Becker,	1885 to present time.
J. H. Sloan,	1885-1886.
Wm. M. Miller,	1886 to present time.
D. E. Frieson,	1886 to present time.
Wm. T. Price,	1886-1888.
Wm. W. Hall,	1887 to present time.
G. L. Wilson,	1888.
J. A. Scott,	1889.
B. A. Pendleton,	1889.

At one glance over these names it is seen that Greentree Presbytery has had the services of quite a number of ministers who would be remarkable men anywhere. For examples, this is reported of Mr. McVane that Thomas Jefferson used his influence to have him devote his talents of splendid promise to the profession of the law, and withdraw from the ministry. Dr. Henry Rufner had a national reputation, and was a part of the most eminent influences of his day. Rev. Stuart Robinson was one of the most eminent controversialists and prominent pulpit orators in the American Presbyterian Church, and to his consecrated genius that church owes much of her fidelity to truth. It is to be observed, too, that the ministers whose life-work seems most

appeared in the way of permanent results, numbers counting with preaching. Dr. McKimsey, in his service of 63 years, and next to him in the routine of commanding influence Dr. James M. Brown in his work of 45 years, Dr. Houston in his service of 44 years, Rev. Joseph Brown 10 years, Rev. M. B. Denlap 45 years, Rev. J. H. Laps 31 years, have made a more beneficial and abiding impress upon the minds and hearts of influential citizens, and accomplished more for the best interests of society than any other equal number of names to be looked for in any other sphere of professional work. By their patience of hope and labors of love the gospel they so presented makes good its claim to be the best of all attainable blessings, as precious as to justify the sacrifices made by our Lord and Saviour Jesus Christ in the days of His manifestation—thirty-three of these ministers were ordained by the Greenbrier Presbytery and nearly twenty received as candidates and licensed as probationers.

The following is the latest revised list of the Churches now under the care of this Presbytery, with dates of organization:

Lewsburg,	1783,	Spring Creek,	1793.
Union,	1785-86,	Liberty,	1804.
Oak Grove,	1784,	Muddy Creek,	1803.
Anthony's Creek,	1817.		
Charleston, (First,) March 22d, 1809			
First Pleasant,	1802,	Carmel,	1835.
Huttons Bls,	1808,	Summersville,	1839.
Huntington, (First,) July 24th, 1838.			
Kenneth Salinas,	1844,	Frankford,	1863.
Mount Pleasant,	1844,	Centre ville,	1864.
Salas,	1846,	Buffalo,	1860.
McKimsey,	1846,	Mountain Cove,	1867.
Coalbrook,	1848,	Richlands,	1869.
Oliver,	1851,	Flk,	1871.
Rebuck,	1871,	Rolling,	1873.
Pleasant Plains,	1873,	Arbuckle,	1874.

	1872	Hearsh,	1874.
Briggs	Nov. 24th, 1876		
Alderson,	Fort Spring,	April 8th, 1876.	
Coal Valley,	August 4th, 1878.		
	Hilldale,	June 16th, 1887	
Marion's Bottom	April 2nd, 1882.		
	Quartermont,	June 20th, 1881.	
Green Sulphur,	June 18th, 1881.		
	Harcoville,	July 3rd, 1881.	
Lawson's Cove,	June 22nd, 1884.		
Place Creek,	2nd Sabbath in Nov'r, 1885.		
Free Creek,	January 21st, 1886.		
	1887, November 28th, 1886.		

The following tabular statement exhibits the progress of this Presbytery, arranged from the Statistical reports sent up to the Assembly in the years indicated. The original report (in 1838) aggregated 12 churches, 10 ministers and 1,433 members.

Year.	Churches.	Ministers.	Members.
1838	22	14	1,691.
1840	23	14	1,587.
1871	34	15	2,471.
1887.	45	20	2,468.
1888.	55	21	2,561.

The significance of this statement will appear when it is remembered that the first report to the General Assembly of 1838 reads in this manner: "The Presbytery of Greenbrier reports to the General Assembly that it consists of ten ministers, and has under its care fifteen churches, with an aggregate membership of one thousand four hundred and twenty-three."

In fifty years the increase of churches has been 250 per cent., in ministers 100 per cent., and in communicants increased 83 per cent. And the force of these rates of increase is intensified when it is taken into consideration that the extensive territory comprised by the counties of Randolph, Barbour,

Harbison, Upshur and Gilmer was ceded to Lexington Presbytery about the year 1838, that during the late deplorable war the more populous and important sections of the present limits of the Presby were occupied by both armies alternately and the Presbyterian people were "scattered and peeled" in a very distressing manner, and since the war, too, Pickersburg and other points adhered to the Presbytery of West Virginia. In view of the limitation of territory and depletion of resources there is very much to be thankful for in the way of progress. As to the future there is everything to anticipate in vigilance and untiring endeavor. The diversity and amount of natural resources of soil, forest and mine in course of development, and awaiting development, are unsurpassed anywhere on the continent, and densely populated communities must be the result at no distant day in many localities.

It is burning in us at this auspicious hour to profit much by the impressive lessons to be learned from the history of the pioneers of Presbyterianism, and ever remember with grateful praise that our goodly "heritage from the heathen" was a gift through them from the God of our fathers, while the lines which have fallen to us in such pleasant places were traced by the same hand that was pressed upon the open.

SECTION SEVEN—THE PIONEERS.

The adherents of Presbyterianism in the limits of Greenbrier Presbytery are the descendants, to a large extent, of those Scotch and Scotch-Irish people who occupied this region at an early day. Some were directly from Scotland; the larger number, however, were from the north of Ireland. Many of these persons had settled in Pennsylvania; thence emigrating west and south settlements were formed and churches established in the Valley of Virginia.

about the year 1780 and at intervals thereafter. In a few years subsequently the more western portions of Missouri, Greenough, Kansas and portions of Kansas, Greenough, Kansas and portions of Kansas were occupied by a greatly number of families. In his admirable sketch of Spring Creek Church Rev. Jas. H. Laps refers to these first settlers as Presbyterians. "They were a sturdy race, reared to hardship and accustomed to privation. Their experience of life as the frontier, with its dangers and trying circumstances peculiar to it at that period, developed strong elements of character and a good degree of intellectual vigor. And although the exigencies of pioneer life allowed the advantages of education only to a limited degree, they yet placed the highest value upon it. The parents from whom they sprang were the founders of Colleges and other educational institutions where over they went, and accomplished more for their country than all the other emigrants that set foot upon American soil put together. Their ancestors had received their ideas of religion and their moral and spiritual training in the severe struggles and persecutions of the Reformation. The doctrines upon which the great battle of the Reformation was fought, and upon which almost all have been taught, were the doctrines which formed the "staple and main" of their religious instruction and moulded their spiritual life. These doctrines of grace have, and always will, give the highest elevation to the human mind and awaken the highest aspirations of the human soul. They laid, therefore, by inheritance the highest religious standard and the highest civilization of their age. But God has established the worship and the ordinances of His kingdom to sustain and nourish the religious life of His people. And wherever these are wanting, or are neglected, it becomes feeble. While, therefore, the early emigrants to this region came from such an ancestry as has been described, with such traditions and influences, it is not strange that the temptations of present life and the destruction of reli-

gross cruelties had resulted in much suffering and consequent immorality. Nevertheless there were still to be found among these persons of earnest piety, and homes where vital godliness was maintained. And the traditions of their covenanting ancestry, and of the martyrs whose blood had stained the soil of Scotland, were still cherished in their memories."

Nes to appropriate rightly what A. used to occupy and hold this poorly land, preparing the way for the construction of Greenfield Presbytery, something should be said of the aboriginal people who were here and cleared it as theirs by inheritance from their venerable fathers, at whose burial mounds they observed solemn rites of worship, and whose exploits they so fervently chanted in war songs and funeral dirges.

Indian troubles continued about thirty years, with brief intervals of uncertain peace. It is believed on very reliable tradition that for ten years before his death at Fort Pleasant Oct. 10th, 1714, Col. Charles Lewis was never at home more than a month at a time.

The Scottish-Virgians were remote from the seat of the Colonial Government, poorly provided with means of defense, and were exposed to all the troubles arising from the long and bitter struggle between the French and English for supremacy in the Mississippi Valley. History makes no formal mention of expeditions numbering hundreds of men going out as rangers upon the frontier. Nothing but a few unnumbered sets of the Virginia Assembly acknowledging and commending such services are available to show that companies of "Militia," "Independents" or "Volunteers," led by a Lewis, a McTear, a Lee, a Cunningham, a Preston, a Buchanan, a Dunlap, a Moffett, an Alexander, or a some one else, armed and equipped at their own charges, penetrated the forests to punish or discharge hostile parties of Indians. For in times of peace hostile parties of Indians would allege nominal or

suggested wrongs, and thereupon, under defenseless hands, then disappear stealthily as panthers, hastening away to their well-kept inaccessible haunts beyond the mountains. The Indian strategists behind the mountains. The Indian leaders were leaders worthy of any antagonist steel. The Emperor Pontiac appears to be the first in age was against the Scotch-Virgians, whose descendants comprise the larger proportion of our present-day people at present. He was a war chief of the Ottawa, the most influential of the Northern tribes, and was conspicuous among the heroes whose devotion to the interests of their people, wisdom and dispatch in counsel, skill in strategy, bravery in battle, have made for them a fame that the proudest warriors of all historic time might well envy.

One writer speaks of Pontiac as a person of remarkable appearance and commanding stature.— Another says that in point of active talent, courage, magnanimity and integrity, he will compare without prejudice with the most renowned of civilized rulers and conquerors. It was Pontiac's war in 1763 that required the utmost strength of the Colonies and the strongest support of the British Government to withstand and overcome. It was in obedience to Pontiac's orders that raiding parties pressed far into peace-stricken settlements, and among the massacres were the Big Lake and Muddy Creek in Virginia, and the merciless slaughter in the Valley of Wyoming. Ten or eleven years later another terrific Indian war blazed forth. This was conducted by the Shawnee chief Cornstalk, who in youth was a warrior under Pontiac.— The Shawnees held all other men in contempt as warriors. Mr. Stuart speaks of Cornstalk as distinguished for beauty of person, for agility and strength of frame, in manners graceful and easy, and in movement majestic and powerful. He commanded the Indian forces at Point Pleasant. During that most memorable action he was frequently seen moving rapidly along the lines of picked

havior, and his marvelous voice was heard above the din of conflict cheering on with his battle cry, "Be strong! be strong!" Col. Wilson, a British officer, says: "I have heard the loudest shouts of Florida—Patrick Henry and Richard Lee—yet never have I heard one whose powers of delivery surpassed those of Cornwallis."

Had Cornwallis been victorious at Point Pleasant the war of Independence would have never occurred. The English savans and the French and Spanish Academies would have made it too uncomfortable for the Scotch-Irish and the Huguenots to remain in Virginia, and there would have never been a Greenback Presidency. The tide of that most essential and pivotal battle was turned against the Indians by the hand of Jacob Warwick, an humble and obscure Scotch Irish Presbyter, who sleeps in his lowly grave six miles west of the Warm Springs, Va.

Impelled by a magnanimous sense of duty un-imagined in all barbaric history, in order to be faithful to the treaty of peace he had made Cornwallis visited the Fort at Point Pleasant, the scene of his humiliation, to warn the garrison of efforts made by British emissaries to incite the Indians to war against the Virginians during the Revolution. He and his son Killbuck were detained as hostages. Some of the garrison, infuriated by the death of a comrade, resolved to be avenged upon the hostages. Soon as he discerned their purpose Cornwallis turned to his son and said, "My son, the Great Spirit has seen fit that we should die together, and has sent you here to that end. It is His will—let us submit. It is all for the best." He then faced the persons seeking ready to die with him, raised his breast, received seven balls from deadly mountain sides, and fell lifeless. With his dying breath departed the spirit and prestige of the Indian power on the frontier as he thus welcomed in his blood other dying words as breaking. "O thank

one of the wonderful poems have very aptly the words apply—

"The lord of all

The forest beeches, thinned in wars,
Quinted and planed, and lath and tall,
And scented with glorious gums."

Such allusions to warlike history seem needful in aid as in forming some adequate conception of what our ancestors had to encounter, for no comparatively silent is general history concerning the Indian Warfare that none but special students of those times have anything like a correct idea how dangerous and skillful were Indian warriors fighting for hunting-grounds and ancestral graves. While it may be true that so little, comparatively speaking, has been recorded of the events that compose pioneer history, yet it is impossible for those of us who create ancestral worthies not to revert often in thought to those sad years in which the weapons must have been fashioned and the characters formed and matured for the uniquely stupendous war that was to be fought before the Rose of Sharon, planted by Scottish-Virginian hands, should bloom and adorn this goodly land and diffuse all around its sickening fragrance. With so much at issue in a conflict to be led by savage and civilized leaders of the highest endowments there is something so unbearably portentous in its significance as to prompt every pious patriot to exclaim in all fervency of spirit—

"Sound, thou trumpet of God! come forth,
Great Cause, to array us.

King and Leader appear! Thy soldiers narrow-
ing seek Thee."

Of the Ministers most prominent in the early history of our people special mention is made of the Rev. John Craig, D. D., for the reason that he

had most influence upon the immediate members of those persons who planted Presbyterianism in the counties of Pocahontas, Greenbrier, Monroe and Kanawha. He is, moreover, a type of the pastor whose names were embossed by our ancestors with all their hearts could give, "their praises and their tears." Pastor Craig was Master of Arts by graduation at the University of Edinburgh. For twenty-five years he ministered to the old Augusta Church, walking five miles to preaching Sabbath mornings, and when the Indians were troublesome would carry his own trusty rifle along with Bible and psalm book. Services would open at 10 a.m., recess of one hour for lunch at noon, then preaching until sunset. Sometimes an sacramental occasion a candle was needed to read the closing hymns.—Then some of the congregation would ride ten or twelve miles to their homes. One of his sermons, still extant, is laid off in fifty-five divisions. When Gen. Braddock was defeated mainly by the skill and management of Pontiac in 1754, thus leaving all west of the Blue Mountains exposed to Indian incursions, the inhabitants in utter consternation were talking about safety in flight somewhere back to Pennsylvania to over the mountains toward Philadelphia, or even to be near the seat of Government and the safety it implied, the undaunted preacher, Craig, opposed all such schemes. In his journal he writes: "I opposed that scheme as a scandal to our nation, telling below our brave ancestors, making ourselves a reproach among Virginians, a dishonor to our friends at home, an evidence of cowardice, want of faith and noble christian dependence on God as able to save and deliver from the heathen; and without a bidding bid forever on all our posterity." This valiant minister advised the erection there in the work, which I did cheerfully though it bowed, and my congregation in less than two months was well furnished." With such an example these

people maintained their horses most bravely thro' all the very trials of the period so eventful in its sale, as for nothing in the world. What remains of this faithful pastor's recorded words indicates that he was a man distinguished by keen practical sagacity, generous sentiments and judicious management of reasoning power. Hence it was his tendency to appreciate the actual needs, advantages, joys and prospects, of his surroundings. Others indeed mention him as one fails to perceive something splendid, wonderful and daring in such a man, guided by a dream in Ireland to his place of service in the wilds of the Virginia Valley. Honored for all time be his memory. May his example of life and faith, like all

"The actions of the past,
Small sweet and blessed in the dust."

The people upon whom such influences were exerted, and from whose habitations invincible defenders went to vanquish foesmen like Pontiac, Cornstalk, Logan and famous Generals from Europe, were mainly of Scotch Irish extraction. The best of such blood is very good, yet candor requires the admission that the worst is about as bad as his majesty, the prince of the power of the air would have it. These warlike, channish, iron-handed people did not seek Pennsylvania or the Virginia wilderness to avoid debt or retrieve broken fortunes, as is said of the cavalier English, neither were they in quest of a refuge where they might praise God as they pleased yet compel others to do like them, as is often insinuated of the Pilgrims to Plymouth Rock. The Scotch-Irish-Virginians came for the most part because there was a fascination in the roominess and liberty that a new realm promised. Moreover there was something attractive for such inquisitive and daring people in the adventures and dangers that abounded. And they remained the same unyielding characters whether contending for Christ and His covenant in the Old World among

the Olympic hills or reclaiming the Alleghenies of the New from Indians, ferocious beasts and various reptiles. Unrestrained by redeeming grace, they were of very intemperance, free-and-easy, sport-loving, gallant, fighting at the dropping of a hat, racing horses, playing cards, pitting game chickens, indulging in whiskey freely as water, swearing with an emphasis and rhetorical flourish truly inspiring. With these faults, nevertheless, they were endowed with splendid virtues of good character, and when individuals became pious it was no half-way doing with them. In these regions the Puritan phase had precedence, and as they believed and were sure that God abhors sin with no degree of allowance and deals sternly and righteously with unrepentant sinners. Their belief in the Divine Sovereignty was such as to imbue them with that unrelenting persistence under difficulties which so eminently prepared for the part they performed in subduing the trackless wilderness and founding new States.

In reference to the Scottish-Virginian ladies it should ever be remembered that they were more than equal to their arduous duties in those eventful times. Society was enriched and elevated by the presence of wives, mothers and sisters, whose virtue was refined by the sweet ills of adversity, and whose piety was developed and supported by most searching tests. The mothers were keepers at home, teaching the children and servants the catechism, and attending church once a month, more or less an opportunity presented. These robust, home-loving, sweet souled ladies wrote no books, recited no poems nor soul songs, but were none the less fitted to do their all-important part in laying deep and firmly the foundations of the institutions, civil and religious, that are the precious heir looms of their descendants. Such were the people who introduced, sustained and colonized, at all hazards, Puritan Presbyterianism as expounded and applied by John Calvin, John Knox, Samuel Dureau and

Witnesses. These are the men who have stood by Calvinism through evil as well as good reports.—The wisdom of their steadfast adherence is amply justified by unbroken witnesses like Marbury and Paine, who positively affirm that the Calvinistic phase of theological doctrine has done more for human advancement than any other.

George Basaroff, the most renowned and influential of all the legislators of the United States, declares without qualification that whoever will not honor the memory of Calvin and respect his influence knows but little of the origin of American Independence. May we not go farther and say that those who oppose the influence of Calvin are not so careful as they should be respecting the perpetuity of American Independence? Slatter the Republic and the rock falls, remove the foundation and the edifice becomes a ruin.

In addition to the Scotch-Irish emigrants there has also been such a proportion of English, Irish and German families as to have formed a highly respectable and influential element of the Presbyterian population. The first permanent settlements made by these pioneers date their existence from 1733. Not long thereafter ministers paid them visits. Rev. Edward Crawford, from the Scotch branch of the Potomac, is believed to have been the first to conduct preaching services in the section now included by the counties of Greenbrier, Mason and Pocahontas. The names of Francis, Reed and others linger in tradition, but nothing is known definitely as to the time spent by them, or by whose authority they were sent to preach.—Their labors, nevertheless, were attended by good results in strengthening the things that remained and preparing the way in the wilderness for settled ministers. The first settled pastor within the present limits of Circumlocutionary Presbytery was the Rev. John McCre, who was licensed to preach May 22nd, 1757, at Tinker Ridge Church in Rockbridge county, and was instructed by Hanover Presbytery to labor

a portion of his time in Greenbrier county. May 17th, 1788, he preached his ordination sermon at old Monument Church, near Lexington, Va., while the ordination services were arranged for the first Wednesday of August following, among the people of the "Western region" where he had spent the previous year as evangelist. The ministers to conduct the requisite services were Mr. Moses Hoge to preach the sermon, Mr. James McConnell to preside, and Mr. Edward Crawford the charger; Mr. Archibald Scott and Mr. Samuel Houston to be present also. It was during this historic August visit the churches of Lewisburg and Union were organized, and Mr. McCue installed their pastor. It is more than probable that he was the first to administer the sealing ordinances in "the Sink" of Monroe, "the Levels" of Pocahontas, "the head of Greenbrier" and "Tygart's Valley." From "the Sink" to "Tygart's Valley" it was a journey of one hundred and twenty miles, with Greenbrier river and Cheat mountain to cross. His pastoral labors continued nine years and four months, terminating September 29th, 1791. His successor was the Rev. Benjamin Grigsby, in 1794, whose few years of service is highly commended. This pastor was much esteemed for his attractive social qualities—able and faithful, too, as a preacher. He was a victim of yellow fever in Norfolk. His name appears in the historical sketch of the Presbyterian church in that city.

Rev. Dr. John McElhenney entered upon his memorable pioneer service in 1808. The Virginia Synodical Committee on Missions instructed him to spend one month as evangelist in Greenbrier and Monroe. In response to an application made by the churches of Lewisburg and Union that he be appointed their stated supply for the time being, with a view to a regular call thereafter, Lexington Presbytery ordained Mr. McElhenney also *tithe* April 22nd, 1809, at Hebron Church near Staunton, Va. The following summer he was installed by a

opposition consisting of Dr. Hunter and Mr. Clements. At the time of his settlement, and for years subsequently, there was no Presbyterian minister west of Lexington, Va.; on the west, near the side of the Ohio river; and no minister north or south for at least one hundred miles. Owing to frequent and urgent invitations to preach in adjacent counties his real field of service was about one hundred miles square. As to assistance he had none except an occasional visit by distant brethren on communion seasons, and a few sermons by others visiting the White Sulphur or some other neighboring resort in summer, until the year 1818. About that time other ministers began to visit this region as Evangelists or stated supplies of churches recently organized. Dr. McKimney mentions Revs. F. I. Graham, James Rair, Wm. G. Campbell, Joseph Brown and others as his earlier co-laborers in this vast and arduous field. Given, bear Presbytery, with twenty-one ministers and forty-five churches at this time, is hardly co-extensive with the bounds that for eleven years had for man ministerial reliance the self-sacrificing services of the reconverted pioneer.

In this connection special mention should be made of the fruitful labors of the Rev. Wm. G. Campbell, referred to by Dr. McKimney as one of his early helpers in the pioneer work. Mr. Campbell preached frequently in Monroe, Fayette, Pocahontas and Nicholas. He received one hundred members into the Anthony's Creek Church, eighty-seven into Spring Creek, twenty-nine into Oak Grove, and many others into the various churches he occasionally visited. All the pecuniary compensation received for preaching during the time spent in this service did not exceed one hundred dollars. He depended on teaching and private resources for his subsistence. Very much good was accomplished in the schools he taught in Lewisburg and elsewhere.

Rev. Joseph Brown, one of the youngest of Mary

Monroe's five ministerial sons, was abundant in labor in the churches—Anthony's Creek, Spring Creek, Oak Grove, Huntersville and Liberty. Through his exertions the Presbyterian Academy was founded at Hillsboro, which became an educational center to an extensive region and has wielded a most beneficial influence.

In respect to pioneer Ruling Elders not few names are known to the writer, with no particulars of their personal history. This is to be sincerely regretted, for the Eldership is the right arm of the Presbyterian system. One of these was James Chambers, an Elder in Union Church during the pastorate of Messrs. McOne and Grigsby; one other, John Anderson, one of the four Elders of Lenoirburg Church found there by Dr. McElhenny. William Shanklin of Monroe county, ordained in 1806, Owen Seed and William Haynes about the same time, and Robert Shanklin, ordained in 1816, were Elders of Union Church.

SECTION THIRD—THE CHURCHES.

The Presbytery of Greenbrier has under its care forty-five Churches, distributed over one of the most interesting regions for natural resources in the known world, and most, in the apparent course of human affairs, teem with a dense population, gathered for the most part around mining and manufacturing centers.

To do full justice to each of these Churches would require a ponderous volume of forty-five chapters, replete with suggestive facts and instructive examples, illustrating commendable personal devotion on the part of consecrated ministers, official members and intelligently pious ladies and gentlemen, willing to spend and be spent in efforts to uphold and perpetuate the influence of christian faith as represented by Presbyterianism.

A constant use of these churches tended to give power to Foreign Missions, remembering that if people really believed the doctrine are persecuting for the gospel he did not see why more is not being done for their relief.

The competition of real demonstrations at all points has been very spirited, and still is to a considerable degree, hence it results that a very influential element of our people are Presbyterians from principle settled and grounded in their faith after much reading and mature reflection.

Lewistown Church.—By common consent the Church of Lewistown, Greenbrier county, W. Va., is deservedly awarded the first place in the way of historical notice. Its existence is an organized body dates from 1752, and so far as ascertained the distinction may be claimed of being the first Presbyterian Church gathered in West Virginia and in the great Central Valley of the Mississippi. The first church building erected during Mr. McCue's ministry, two miles northwest of Lewistown on the Joseph Seamater farm, was one of the best religious edifices now known to have been reared under Presbyterian auspices anywhere within the same extensive and important region. The present venerable and commodious house of worship was built during the pastorate of the Rev. Mr. Grigsby. Being the only Presbyterian Church in Lewistown and vicinity it has exerted a marked influence throughout a wide and important section of West Virginia. In their inception and subsequent progress quite a number of churches are more or less indebted to this parent church for aid and fostering care. In the same section mention, then, may be made of the churches in Pendleton county—Baxter, Merlin, Ashton, Hawthornville, Liberty and Oak Grove; in Greenbrier county—Anthony's Creek, Frankford, Spring Creek, Hancock, Salem, Richards, McElhenney, Muddy Creek and Lacy; in Summers county—Green Sulphur. In 1828 Dr. McElhenney became pastor, and in 1839, at the expiration of a

fifty years' service, J. C. Barr, D. D., became senior pastor. In 1858 H. L. Loay, D. D., became co-pastor, and upon the decease of Dr. McKimsey January 1st, 1870, he succeeded to the full pastorate. This venerated pastor had lived 83 years with this people when he died in the 90th year of his life. The celebrated Stuart Robinson said, "Dr. McKimsey is the greatest man I ever knew in the ministry; great, I mean, with the greatness of action and faithfulness in the Master's work." He has often traveled on horseback forty miles and preached three times in one day. For twenty years he was Principal of the Lewisburg Academy—Some of his pupils became ministers—among them Dr. Wm. S. Plumer. Others adorned the bar and judicial bench, or succeeded well as physicians, while many became leading citizens in their respective communities. In a confidential conversation with a friend he said, "With me it remains a problem whether I have not done more good teaching than preaching." August, 1898, Rev. Asahel Nettleton began a series of meetings. Mr. Mark L. Spotts, Jr., his model student read at the Centennial meeting in 1883, thus refers to Mr. Nettleton's visit. "The year 1898 may be considered an era in the history of the Lewisburg Church. Dr. McKimsey had labored faithfully for twenty years, and there were not more than one or two male communicants residing in Lewisburg. Everything seemed paralyzed by a spiritual deadness. In August of that year the Rev. Dr. Nettleton came here and occupied the pulpit for five or six weeks in a series of religious services. Dr. Nettleton stood up day after day in the hall of the Lewisburg Academy preaching, and by his earnest, persuasive and affectionate manner attracted crowds of sinners here; and it is thought that the seed sown at that time resulted in the revival of 1901, to which Dr. McKimsey alludes in his semi-centennial sermon and says more than thirty persons were rescued into the church."

During Dr. Lacy's pastorate subsequently to 1871 Messrs J. W. Dabney and Wm. E. Williams were assistants—the first for six months, the latter for two years. During Dr. Lacy's service here it pleased God to visit His servant with severe and lingering bodily sufferings, hence the need of numerous helpers. Dr. Lacy was succeeded by Rev. Dr. J. W. Roach, who served two years, during which there was a considerable ingathering. Mr. Roach was succeeded by the Rev. D. E. Friesen, now in charge of this ancient and influential congregation. A year or two since there was a season of revival and a precious ingathering. In these services important aid was rendered by the Rev. A. L. Wilson of Lacy and Richmond Churches. Two years ago an incident transpired that deserves mention. Ruling Elder James Withrow had led the service of praise for fifty years. The fitting anniversary of this important and acceptable labor of love was fitly and spontaneously commemorated by remembrance of friendship and eloquently spoken words of appreciation and commendation. May the torchbearer another re-united scene when all the redeemed ones who have sung with the venerable chorister shall have joined in the song of Moses and of the Lamb in the blessed "bye and bye," awaiting the faithful unto the end. Mr. David S. O'neil, to be remembered in all time as the West Virginia Martyr, was a Ruling Elder in this Church. For his devotion to parental love and purity of name he suffered death by hanging on a tree near Sellers, Rockbridge county, Va., a little after sunrise June 11th, 1864. His pastor, Dr. J. C. Barr, and his brethren of the Session, one of whom was Rev. Samuel Price, pay this tribute to his memory: "To a holy integrity Mr. O'neil joined an unswerving truth; to the noble qualities of a gentleman he added the nobler qualities of a christian. These be illustrated in his daily walk and conversation.—He had many friends and few enemies, because he was emphatically a christian gentleman." While

believing himself to be within a few minutes of the agonies of a painful extinction he wrote a letter to his wife, in which he says, "I am meeting death with calmness, believing and trusting in the Lord Jesus Christ, the saviour of sinners. My solemn wish is that all my brothers and sisters may meet me in heaven." And to his beloved and dutiful children he writes in the same letter, and among its last words, "Lead me your stay and support, trusting in God and preparing to meet me in heaven."

Lewinsburg Church has just entered upon the one-hundredth anniversary of its useful work, along with Spring Creek and Union Churches, designated by Dr. McElhinney as the "three corner-stones" on which Presbyterianism was reared in the charming and important section of West Virginia occupied by them. These Churches jointly celebrated their centennial October 15th, 1883. Mr. Mark L. Spotts prepared and read a model sketch illustrating the hundred years' history of this Church, Dr. Saml. B. Houston performed a like duty in behalf of Union Church, and Rev. Jas. H. Laps represented Spring Creek Church. How pleasant to remember that they in whose names these Churches were gathered in gardens and hall of compassion, and will ever be "majestical of His Covenant."

Union Church.—Twenty miles from Lewinsburg is Union Church, in Monroe county, W. Va., during its organic existence from 1762, through the ministry of Mr. McCue, and from that time to 1883 united with Lewinsburg in serving pastoral ministrations. He was succeeded by Mr. Orinby in 1794. In 1803 Dr. McElhinney became pastor of the two Churches, which relations continued until 1883. These congregations would occasionally meet in session at some point mutually convenient and hear two sermons before dispersing for home, having an interval of twenty or thirty minutes. On communion Sabbath it was the habit for each congregation to leave his place in the multitude and be seated at the "Lord's table" successive tables.

would be very different, having escaped from pure to impure. Referring to these individual men and women workers Dr. McIlhenny thus speaks: "Although the present mode of administering the Lord's Supper has its advantages, yet when I go back and look at the course pursued by the Protestants I shrink from the origin and compare with this the many delightful hours I have spent in distributing the elements of the supper to God's people seated at the table properly called the 'Lord's table.' I cannot but feel more regret that this custom has been changed and nothing come in its place calculated to make the same solemn impression."

In 1831 Rev. David H. Preston became stated supply, and for seven years preached usefully and acceptably until broken health required him to close this service. It was during his ministry that *Friend* was organized, consisting of forty members detached from Union Church. Mr. Preston was an instructive preacher and a forcible writer. His numerous articles for the religious press had the attention of a wide circle of readers. He discussed Presbyterian doctrinal points and the modes of baptism with marked ability, and did much towards imparting intelligent Scriptural views. Among his published writings in pamphlet form is a memorial sermon on Gen. Francis Preston, of Southwest Virginia, who had occupied high positions in the civil and military service of his country. In that discourse (see Job 1, 6-7,) the preacher emphasized the teaching that afflictions should be regarded as sent by Him whose kingdom ruleth over all, designed to promote improvement in holy living, and should be received with humble and earnest prayer to God that they may exert a sanctifying influence. There is in manuscript a carefully prepared paper on African Civilization, illustrating the opinion that the most desirable way to solve the problem of the race and to evangelize Africa would be to help the illiterate, educated Africans turn to his Father-

land. He was the first commissioner to the General Assembly from this Presbytery. Col. Thomas Beard, of Spring Creek, was the Ruling Elder appointed at the same time. Mr. Preston's lonely and useful life closed near Lewisburg the 24th of March, 1856. Two sons, Walter C. and John A., both Ruling Elders in their respective churches, survive him.

Rev. Samuel R. Houston, D. D., returned missionary to Greece and Turkey, served as stated supply of the Union Church from 1842 to 1843, when he was regularly installed pastor. August 12th, 1844, Union Church was divided and *Mount Pleasant* was organized. Dr. Houston continued to minister to these Churches until his decease in 1866.

For a series of years he conducted a flourishing school in Eldon. In his management he was assisted by Rev. John Pinkerton, afterwards pastor of Newey Creek Church, Augusta county, Va., for eighteen years, when he died greatly lamented in 1871. Another assistant was Mrs. Anna Randolph, now one of the most distinguished of the lady missionaries to China and Japan. Doubtless much of her enthusiasm for Foreign Missions was inspired by Dr. Houston's influence. Fourteen ministers have gone forth from the Newey Churches to preach the gospel in different parts of our country and three ladies as missionaries to foreign lands.

Rev. Dr. Lacy is the present pastor of Union and Mt. Pleasant Churches. His ministry thus far has been equally blessed. Among the branches of the parent Church are Centerville, so faithfully served for more than thirty years by Rev. H. H. Estinger; Salem, Charmed and Hillsdale, ministered to as recently the past few years by Messrs. G. E. Lytle and J. W. Holt. Two or three years since the Evangelist, C. H. Howard, visited Mt. Holt as these Churches and hundreds professed a change of heart.

Fifteen miles north of Lewisburg *Spring Creek Church* is located—the third historic settlement. The first services known to have been preached in

the fruits of this congregation was delineated by William Graham, a minister to be sincerely and highly revered by all friends of useful learning and intelligent piety. It was organized in 1780 by Mr. McCue, and he ministered here during his stay in this region. Mr. Granger preached here on week days. Dr. McElhenny preached here monthly, conducting week-day services until 1819. In that year Rev. S. L. Graham, afterwards Professor of History in Union Theological Seminary, came by appointment as Evangelist and preached here several of his time. After him came the Rev. James Kerr, and he was followed by Rev. Wm. G. Campbell as stated supply. During Mr. Campbell's ministry there was a revival season during which forty-seven persons were received upon profession. In October, 1837, Rev. Joseph Brown was installed pastor and preached ten years. Rev. George Van Hook preached three years.

In 1838 Rev. S. H. Brown took charge of this Church, along with Frankford and Anthony's Creek Churches. His remarkably useful services was terminated by his death August 1st, 1857. He was succeeded by his brother, Rev. J. C. Brown, and after him Rev. Jas. H. Laps. The last pastor was Rev. Wm. Mc. Miller, son of Wilmington, N. C. Five miles south is Frankford Church, organized in 1833, being an offshoot of Spring Creek Church. Its history is so identified with that Church as to require no special mention farther than to say that since its organization twenty-five years ago of members and families once belonging to Spring Creek the two Churches have been virtually one, under the same pastor, and church in delightful harmony the same hopes, aims and prospects for the future. Ten or twelve miles east of Spring Creek is Anthony's Creek Church, organized in 1817 of families and members identified with Spring Creek, under the ministry of Dr. McElhenny. It was fostered by the ministry of S. L. Graham and Wm. G. Campbell from 1819 to 1830, along with occasional sup-

plex. Here Joseph Brown, E. Churchhill, S. H. Brown and J. C. Brown, H. H. Larr, M. D. Doolap and others, have ministered here. During Mr. Larr's ministry the present commodious house of worship was erected.

In west Greenbrier are the Churches of Waddy Creek, organized by Dr. McElhinney, in 1846; *McElhinney*, in 1860; *Roanoke*, in 1862, and *Lane*, in 1867. They are branches of the Lewisburg Church, and their history as to ministerial service intimately associated. Rev. Jacob H. Lewis was minister to the Waddy Creek Church. For seven or eight years he has performed most useful service among this people amongst whom he was born and reared—a beautiful instance where a prophet is specially honored in his own country. His ministerial life has been spent serving these Churches at different periods. Rev. S. L. Wilson is now pastor at Richlands and Lane Churches, and under his auspices a new manse and a new Church have been reared quite recently.

At Roseville, a flourishing railroad town four miles southwest of Lewisburg, there is also Presbyterian Church, lately in charge of Rev. Samuel J. Baird, D. D. Rev. Wm. F. Willson was the first pastor. Dr. Baird's ministry has been marked by frequent seasons of special interest. This Church has been vacant more than a year. Last summer a revival season was enjoyed under the ministry of S. R. Thurston, student of theology, who is now under appointment as foreign missionary to Japan.

Old Gray Church is located at Hixchaw, in the Little Lewis of Pocahontas county, about fifteen miles from Spring Creek, on the Lewisburg and Martha's Bottom road. The Rev. Dr. Williams Hill, of Winchester, on a visit to this vicinity in 1790, organized this Church and received a few members. For many years there was no stated preaching, but upon being visited at irregular periods by ministers it nevertheless grew in numbers and influence. It is a memorable fact that in March, 1822, this Church

because the fact in fact the strange revival power that pervaded churches in Kentucky and elsewhere for some time previously. This remarkable religious movement was attended with various phases of bodily disturbances. Relatives of some of the Out Grove people came over from the Old Augustin Church with Rev. Wm. Wilson, their pastor, and became involved with the peculiar revival influence. Upon their return home, singing and praying as they traveled along, it was continued to the churches in the Valley and thence extended to most of the churches in Virginia. The Rev. Prof. Sam'l L. Graham was the first to minister regularly here, and who came here in 1819, devoting to this Church's good of his time, giving the remainder to Spring Creek and Anthony's Creek. In 1820 the Rev. James Kerr devoted a part of his time to the people, and through his agency the old brick church was built in the oak grove that gave name to the Church about a mile south from Hillsboro. The Rev. Wm. G. Campbell succeeded him in 1830. In 1837 a union was formed with Spring Creek in making out a call for the Rev. Joseph Brown. Mr. Brown was succeeded by the Rev. M. D. Dunslop about the year 1842. Mr. Dunslop supplied this Church and Hunterville until 1858, and was also Principal of the Presbyterian Academy a number of years. But few persons have here to show for a life of arduous service than this devoted servant of Christ. Upon his retirement the Church was supplied for a time by Rev. G. L. Brown. The present pastor, Rev. D. S. Hydensticker, was settled over this Church in 1853. The present new and commodious house of worship at Hillsboro was built in 1870, and a large and tastefully arranged manse was built in 1887 and last recently occupied by the pastor's family. Our holy missionary, Mrs. Hydensticker, went from this Church to China. The character of this faithful person was lauded to a large extent by the arduous care and instruction of Mrs. Mary Dunslop, wife of a former pastor of

this Church. No person ever studied the Bible more carefully than Mrs. Dunlap, or loved to teach it more in Bible-class or home instruction.

There are four other Presbyterian Churches in Pocahontas—one at *Hasterville*, organized in 1868; *Liberty Church*, near Greenbank, twenty miles north of Hasterville, organized in 1904; *Sau-ter*, fifteen miles from Hasterville, same direction, organized in 1888; and *Marlin's Bottom*, six miles west of Hasterville, organized in 1861. These Churches have been ministered to by Revs. J. B. Blair, David Cunningham, Joseph Brown, Henry Brown, L. F. W. Magruder, J. C. Barr, R. P. Kennedy, G. L. Brown, H. H. Hamilton, J. H. McLean, and Wm. T. Price. The latter is the present Pastor, having all four under his ministerial oversight.

Two ministers have gone out from Hasterville Church, Rev. Dr. J. Newton Craig, Secretary of Home Missions, at Atlanta, and Wm. T. Price.

In reference to *Liberty Church*, at the head of Greenbrier, it is believed that the Rev. Wm. Wilson, of the old Augusta Church, visited this place in 1804, along with Rev. H. Arviss, of Moss Creek Church, and organized a church, most of whose members were converted during the great "bodily exercise" revival that occurred a short while previously. A memorable memorial meeting was held in the year 1868, conducted by Rev. John Montgomery, aided by James Hodge and Samuel B. Wilson; the latter was Professor of Theology for many years at our Seminary. In 1855, there was a memorable revival season under the joint direction of Messrs. Cunningham and Blair, twenty persons were added to the church, some of whom have become very influential persons in the subsequent history of the Churches in Pocahontas.

At Summersville, the county-seat of Nicholas county, W. Va., there is a Presbyterian congregation, organized by Dr. McIlheney in 1829. It began with eighteen members, who were living in different sections of the county. Rev. William G.

Campbell spent a few months in this place and vicinity in the Summer and Fall of 1847. The W. McIlhenny and Hon. Joseph Brown held a Synodical meeting at Summersville a short while before Mr Campbell's attention was drawn to that field.

Rev James M. Brown was much interested in this church, and paid frequent visits. Mr Cunningham has preached here frequently. Of late years Rev. James Haynes, has been giving the church efficient service for thirteen years. A few months since the Evangelist, C. M. Howard, conducted a series of meetings, in which many persons took much apparent interest. The Church now reports eight five members, and has three Ruling Elders. Earnest efforts are making to erect a suitable house of worship. The membership is scattered over Nicholas and Webster counties, W. Va.

In addition to the ministers already mentioned the Church has had the services of Rev. William S. Bond, who taught school at Summersville; Rev. D. S. Spicker, six months, and Rev. J. H. Lewis, who immediately preceded Rev James Haynes. McIlhenny Church was set off from Muddy Creek and other points April 30, 1863, which left no members connected with the parent church east of Sewell Mountains. During the late hostilities between the States this whole region suffered fearfully from the ravages of war.

In 1865 Fayette Church was organized, which depleted this church still more, including all the Presbyterians south of Gauley and Meadow rivers, and west of McIlhenny Church as far as the Falls of Kanawha. In 1873, when Mr Haynes took charge, it numbered forty-two members. Authentic tradition informs us that a Presbyterian minister, Rev Edwin Farfold, lost his way passing from Harrison county to Kanawha. He wandered in his bewilderment for eight days without food, and when found on Savage Creek, near what is now the line of Nicholas and Braxton counties, he was almost famished.

his clothing in fragments, and his knee torn and bleeding by the thorns. After recuperation, he resented in prison at Cross Lane, seven miles from Summerville. Standing in a wagon, drawn from a shed near at hand, in a touching scene his mouth have been a voice crying in the wilderness.

Hinton and *Alderson* Churches are located in the flourishing railroad towns bearing their names, respectively, and the region occupied by them was once a section of the field occupied by the Rev. W. H. Britinger, whose long and useful service as Pastor of Centerville Church (organized in 1864,) as successor of the lamented William S. Beard, has been already noticed.

Under Mr. Britinger's auspices there were two successful church buildings have been erected—*Ever Farm*, in 1857, sermon by Dr. S. H. Housh; *Rock Creek*, September 30, 1858, sermon by Rev. Mr. James M. Brown; *Lowell*, June 28, 1857. Rev. John C. Brown preached the dedicatory sermon.

Of the youth uniting with the church under his ministry, four have gone forth to preach the Gospel. During his pastorate numerous articles of religion have been witnessed, and three hundred persons have been received upon profession.

From Mr. Britinger's admirable sketch of Centerville Church, this extract is given in reference to Hinton and Alderson Churches—

"I frequently visited these localities and preached, holding, at times, sacramental meetings, at which persons were received into the communion of the Church. At these points the Churches of Hinton and Alderson have been organized, into which members of Centerville Church entered, and no were lost to us." These churches have had the fostering attentions of Revs. J. H. Lewis, H. R. Laid, W. F. Wilhelm and J. O. Reed, D. D.

At present, Rev. Dr. Wightman serves the Hinton Church, and Rev. E. D. Jeffers has charge of the Alderson congregation and Fort Spring.

In reference to the churches in Fayette county,

West Va., the _____ part _____
only furnished _____ Rev. James _____
organization was _____ at _____ Cove, _____
_____ north-east of _____ & _____ R. _____ July 23, 1861,
by Rev. J. C. Barrard and James Haynes, and from
called all the members in _____ County, and was
called the *Fayette Presbytery Church*. After
several other churches had been organized in the
county, the name was changed at the request of the
congregation and since May 18, 1864, has been
known as *Mountain Cove Church*. It has been
under the pastoral care of the Rev. James
Haynes for twenty-one years. The Church has
prepared, as may be seen by the communion
book building and in the fact that now, in a lim-
ited area, there are more members than could have
been found in the whole county in 1865, when there
were forty-six members, two elders and one deacon
in all the county; now there are fifty members, four
elders and three deacons in Mountain Cove Church.

Clarks Church was composed entirely of persons
detached from Mountain Cove, and many others
have been removed by death. As the above show,
ingestible remarkable vitality and progress.

Good Church was organized at Fayette Court
House, July 23, 1871, by Revs. J. C. Brown and
James Haynes. Thirty-nine members were enrol-
led, two elders and three deacons ordained. Rev.
Dr. S. R. Houston preached frequently near Cotton
Hill, at Mr. C. S. W. _____'s. In the Summer of 1868,
Rev. Dr. T. V. Moore delivered a series of eloquent
and effective sermons in this region that awakened
a manifest interest in Presbyterianism throughout
the community represented by this congregation.
At the present time there are four elders, two dea-
cons, and about fifty members, and they have for
their own a very commodious church building at
Fayette Court House, a thriving and influential
body.

Small Church was organized at Sewell Station
(C. & O. R. R.) December 9th, 1881, by Rev. James

Haynes and Jacob H. Lewis. Seventeen members enrolled, three elders and two deacons ordained. It has been the ministerial care of Rev. L. H. McLean and Dr. J. W. Wightman. On account of the Long Dale Iron Company removing their works eight miles back from the river, it was decided to disband this church, which was done August 15, 1883, by a commission consisting of Revs. Jas. Haynes and Dr. Wightman, with Elders J. C. Hughart and G. W. Imboden. The members, numbering thirty-three persons, were assigned to Raren's Eye, Five Creek, and Quinnimont Churches, as they indicated their preferences.

Nine miles below Kanawha Falls, on the southwest side of the river, is Coal Valley Church, organized August, 1877, by Revs. J. C. Brown and James Haynes. Mr. Haynes then preached here three or four years; since then Revs. Dr. J. C. Barr, J. E. Backer and Dr. Williamson have preached. There is a good church building, and a present membership of about seventy persons.

Thirty-seven miles above the mouth of New River, in the county of Fayette, is Quinnimont Church, organized in 1880 by Revs. J. C. Brown and Jas. Haynes; has been served by Revs. L. H. McLean and Dr. Wightman; the latter is the present effective supply.

Four miles from the mining town of Gettysburg City is Raren's Eye Church, organized June 21st, 1884, by Dr. M. L. Lacy and Haynes, with Elders J. H. Miller and G. W. Imboden. Twenty-one members were enrolled, two elders and three deacons ordained, and has had no other minister besides Rev. Mr. Haynes. At present there are three elders and fifty members.

In Raleigh county, West Virginia, there is but one Presbyterian congregation. It is composed of persons living at and near the Court House. The Rev. James Haynes was the first Presbyterian minister to preach in this county. His first visit was in the winter of 1879. The Church of Raleigh

was organized July 21st, 1872, by Bro. J. H. Lape and James Haynes, with Ruling Elder C. S. Warner. Before members were enrolled and one ruling elder obtained. For four years it was under the able guidance of Bro. Mr. Haynes, then ministerial superintendant of Rev. H. R. Laird, who preached here assigned to Rev. H. R. Laird, who preached here for four years. Since Mr. Laird's departure, it has been supplied by Mr. Haynes, who preaches here as the gift voluntarily given. The population of this county is largely imbued with the notion of baptismal regeneration. The Presbyterian element consists mainly of persons trained in the churches of Rockbridge, Monroe and Greenbrier counties. There is no church building, and the organization now numbers twelve members with two ruling elders.

In connection with the churches of Fayette county, let it be observed that when Mr. Haynes came there in 1868, there was not an officer of the Presbyterian Church in that whole county. These churches are aggregate about three hundred members and about as many elders and deacons. In a ministry of twenty-three years, Mr. Haynes has been largely instrumental in reconstituting three churches, organizing seven others, and so he may be justly regarded the father, or foster-father, of ten Presbyterian Churches.

In the city of Huntington is the *First Presbyterian Church of Huntington, West Virginia*, organized by Rev. Dr. James M. Brown and A. E. Thorn, July 20th, 1818, and was by them reported as the "Western Church," Virginia. It was then in the hands of Abingdon Presbytery. On September 15, 1818, the Session resolved to apply to the Greenbrier Presbytery to have this church placed under its care, and this was so ordered by Synod. It then consisted of eighteen members, with three elders. The congregation had their meetings in Marshall Academy, then in Marshall College, and afterwards in Hollicks Chapel until, in 1822, when the present house of worship was occupied. This Church has had the regular services of the following ministers:

Revs. A. E. Thorne, J. B. Paine, A. J. McMillen, Dr. John C. Bayless, J. D. McClintock, G. A. Wilson, J. A. Shearer and C. A. Monroe. Rev. Joseph M. Olson is the present pastor, and his ministry has been greatly prospered. He is also assistant editor of the *Mountain Herald*, a useful religious journal. There are now over 125 communicants, with four elders and four deacons. In the past three years over sixty persons have united with this Church, a large percentage upon profession of faith. About recently a commodious house was erected, costing three thousand dollars, and now occupied by the pastor's family. This Church was once a part of Burlington Church, Ohio, and was ministered to by the pastors of that Church until its organization under the auspices of Mr. Thorne, a Sonstater of West Hanover Presbytery, Virginia.

In the historical town of Point Pleasant is a Presbyterian Church, whose organized existence dates from 1826. Rev. Mr. Gould, of Gallipolis, Ohio, preached here as an outpost of the Gallipolis Church. When he retired, in 1835, there were twelve members. In 1834, Rev. Francis Dutton preached here as an evangelist, and the year following a church of fourteen members was organized. Since then it has had the ministerial services of Revs. Robert Osborne, Stuart Robinson, George W. Woodhall, the lamented E. R. Blane, William K. Hill, Jonathan Scott and William W. Raff.

During the war between the States there was a division in this Church. Those adhering to the old assembly retained possession of the church building and Session book, and consisted of Ruling Elder Gibbons, and five or six members. Those adhering to Greenbrier Presbytery worshipped for a time in the M. E. S. Church until they could build. The new edifice was completed in 1878. The reorganization of this Church was completed in 1867, with R. B. Blair the first pastor under the new arrangement. The present membership numbers sixty-seven, with two ruling elders, J. L. Hutchinson and L. F. Campbell. Rev.

A sword has recently entered upon the parietal of this church.

Point Pleasant.—Pleasant, in Mason county, occupies a region of great historic interest. Traces of a regular, compact, prehistoric city have been discovered. Iron axes, and copper axes of unique form and temper, as well as other implements have been found. The traces of regular streets at right angles and the dimensions of houses indicate a degree of civilization not attained by any other race of aborigines now known to have existed in this region. It would seem from this, that while the ages of the aborigines were in a state of deterioration, the dawn of our presence, the splendid exceptions seen in Fortian, Cornetall and others, may be accounted for. For a number of years the Pres. Irving families were members of Point Pleasant church. Before the war there was an organization, and divine service was held in two places—the "Brick Church" in the flats, and the "White Church" in the Upper Flats. During the war there was a division. The friends of the old assembly meted by Mr. John Hall. The adherents of Green-hair Presbytery were reorganized in 1873, and worshipped in a Union Church. The membership numbers thirty-five, with five ruling elders—Jacob Knapp, John Knapp, Ann Mangrove, John Fowler and J. L. Rice. The ministerial supplies have been the same ministers that were located at Point Pleasant.

Southeast of Point Pleasant, twenty miles on the road leading to Charleston, is *Arbuckle Church*, organized in 1874, and about fifteen miles further on, in Putnam county, is *Buffalo Church*, organized in 1882. These churches are in what was once Point Pleasant territory.

Point Church of Charleston.—In the Capital of New Virginia are two Presbyterian Churches—the old town, the First Presbyterian, adheres to the old Presbytery. Previously to 1815 no Presbyterian minister had preached steadily any-

where is the entire Kanawha region. The Rev. Dr. Henry Ruffner was the pioneer of Presbyterianism in and around Charleston, and upon coming here he found the people "notoriously irreligious." In his ministry of four years (1815-'19) this Church was gathered and its organization perfected March 11th, 1819. When chosen Professor in what is now Washington and Lee University, Lexington, Va., he was succeeded by Rev. Calvin Chadwick, a Congregationalist, who died after a few years' service. After him were Revs. N. W. Calhoun and Andrew L. Morrison as supplies for brief periods respectively. In 1837 Rev. Dr. James M. Brown became pastor and remained such until his decease in 1862, after an eventful and useful pastorate of twenty-four years. Dr. Brown rendered distinguished service as a Presbyterian in shaping the policy of the Presbytery in most of the proceedings for the first twenty-five years of its history. He was the close son of Mary Moore, one of the most interesting christian characters in American history. He was the author of the "Captives of Abbe's Valley," a book that will never lose its pathetic interest so long as Christ has a friend in this world. His brief entitled "Birth-Day Thoughts" is published by the Presbyterian Committee at Richmond, which is much prized by every one whose desire is to so number vital days as to apply the heart unto wisdom, making wise unto eternal life. His successor was the Rev. Dr. J. C. Barr, the present pastor. The Second Church, composed of persons friendly to the old Assembly, was organized soon after the war. During Dr. Barr's pastorate there have been seasons of revival with most cheering frequency and large ingathering. Upon one memorable occasion a few years since Dr. Stewart, of Kentucky, preached in the services. During a recent series of revival meetings very efficient assistance was rendered by the Rev. J. C. Brown. One of the most elegant churches in the city, at the estimated cost of \$50,000, is nearing completion and will soon

is assigned to this prosperous congregation. The position occupied by the Church in one whose influence is co-extensive with the limits of the State. During the ministry of pastors Russell, Brown, and Barr classical schools were taught, where many influential officers received their education. For two or three years Rev. J. E. Hooker was co-pastor. The late Rev. E. A. Pendleton occupies some out-posts, which enables Dr. Barr to give his undivided attention to the interests of the city congregation. This important Church reports five Elders, four Deacons, and largely over three hundred members—among them the well known Job Thayer, Esq., and Hon. C. C. Lewis, the city treasurer.

Malden Church.—At Malden, a town located amid the world renowned Kansaska Sediments, is a Presbyterian Church. It was originally a part of the First Charleston Church, but has had a separate organized existence since 1841. This Church has been signally favored in the character of the ministers who have preached here. For many years it had the fostering care of Dr. James M. Brown, and subsequently it has had for regular supplies and guests such ministers as Messrs. Stuart Robinson, James H. Laps, the distinguished and highly popular chaplain of the famous 11st Va. Regiment of Infantry, and the much lamented Bryce H. Blair.—Since 1867 Rev. John C. Brown has given this Church his constant ministerial and pastoral services. He is the only surviving son of Dr. Jas. M. Brown. For many years he has been Stated Clerk of the Presbytery, and is a laborious and diligent Pastor. The Church occupies a sphere of commanding influence, and in its organization reports four Ruling Elders, four Deacons, and about sixty members. Col. A. Q. Dickinson is a Ruling Elder.

In the prosperous village of St. Albans is a Presbyterian Church, whose house of worship may be justly regarded as one of the neatest and best arranged to be found on the line of the C. & O. Rail.

way. It is a monument of the power of the exertions of the Rev. Edward Kells, aided by his wife and other devotedly pious ladies.

The Conference Church, at St. Albans, was organized August 22nd, 1848, by Revs. J. C. Brown and R. E. Blair. Rev. Mr. McClintock, of Kentucky, was present also. Seventeen members were enrolled, and two Elders and two Deacons installed — In his excellent sketch of this Church Mr. Lyle says: "Presbyterianism was first preached here about the year 1857 by Rev. Jas. M. Brown, D. D., who was then pastor of the Church at Charleston. During his pastorate in Charleston he visited as often as possible the Presbyterian families in the country, and would often preach in their houses — He paid three visits to Conesmouth (now St. Albans) during 1857 and preached to large congregations in the Southern Methodist Church. In 1860 the Presbyterians made up a salary of \$400 and asked him for one session a month. This he agreed to give, but war between the States beginning in 1861 the arrangement was interrupted." Immediately after the war the Rev. J. C. Brown, an Evangelist for the Kansas Valley, paid this point monthly visits. — In 1868 there was a season of revival and the number of Presbyterians doubled. In 1868 it was arranged for the Rev. Mr. Blair, pastor of Ft. Pleasant Church, to preach here bi-monthly on Thursday evenings. This arrangement continued about one year, when the Rev. Mr. Kells entered upon his earnest and successful ministerial labors at this place and points adjacent. Owing to failing health his ministry here terminated December 10th, 1869. Mr. Lyle bears this cheerful testimony: — "The reputation of Mr. Kells for godliness and piety may be righteously envied." During the years of 1863-'64 Rev. Wm. E. Hill and Horatio E. Kells, sr., preached for brief periods each. Rev. G. T. Lyle, formerly a member of this Presbytery, returned from Texas, and in July, 1864, entered upon his ministry here, giving Conesmouth one fourth of

his time, devoting the remainder to Bethany Church and other churches. He is the present supply, with much to encourage his diligent ministerial efforts. The membership now consists of over ninety persons, with four ruling Elders and four Deacons.—Messrs Joseph B. and J. F. Haysford were Elders of the organization. Messrs. F. H. Taylor and S. G. Wheeler were the Deacons. Since then F. H. Taylor, T. C. Scrimbler and W. E. Mohler have been added to the Session. Messrs. F. A. Setzer, J. T. Moore and A. J. Bailey have been chosen Deacons. In addition to his preaching services Mr. Lyle has accomplished much as a teacher of classical schools at St. Albans, and on former years while serving Churches in the county of Monroe.

Southeast of Pond Pleasant fifteen miles, at Arbutle Station, Union county, is a Presbyterian Church, the particulars of whose history have been obligingly furnished by the Hon Geo. W. Craig, of Charleston. In May, 1871, those members of Buffalo Church residing on Ten and Thirteen-Mile creeks, deeming it too inconvenient to attend Buffalo Church, united in a petition for separate organizations. In compliance with this request Rev. Messrs Edward Ellis and A. C. Stuart, with Elders F. S. Taylor, Job E. Thayer and G. W. Craig, as a Presbyterial commission, organized *Zion Church* July 25th, 1871, with eleven members; and on Sabbath, July 30th, 1871, organized *Mount Lambeth*, with seventeen members. Owing to discouraging hindrances these Churches mutually petitioned Presbytery, with the approbation of Buffalo Church, to dissolve them and organize a new church with their members, basing G. W. Craig and S. Couch, Ruling Elders of Buffalo Church, as their Elders—Ministers J. C. Brown and E. Ellis with Elder A. D. Arbutle, as a commission duly appointed thereupon, April 1st, 1874, organized *Arbutle Church* with thirty-six members, and installed Messrs. Couch and Craig as Elders of the same. Mr. Thos. Nicholson became Elder Jan. 30th, 1881. By the

death of Elder Oesch and the removal of Mr. Craig to Charleston but our Elder resides in the bounds of the Church. Mr. Craig retains his relation, however, and is clerk of the Session. The house of worship was completed in 1868, and was dedicated August 20th of that year by Rev. B. R. Hays. Ministerially this Church has been supplied by Revs. B. B. Hays, H. R. Larr, Edward Kells and J. C. Brown. The membership now numbers forty eight, and the Church has been vacant about five years past.

Thus ends the attempt to notice the Churches separately. Bending what the Spirit will unto the Churches, may no others be permitted to take their crowns, but may they be steadfast, unmovable, always abounding in the work of the Lord.

SECTION FOUR.—CONCLUDING REFLECTIONS.

In concluding this Sketch of our Presbyterian History it is well to consider the principles, hopes and aims that characterized the adherents of Presbyterianism in our "Land of the Sky."

While preparing this paper from the records, communications and addresses at hand it became more and more manifest that *concordant* principles, not mere self-seeking impulses, was the ruling motive in the lives of ministers and their people.—The more isolated and unsupported they were by reason of their local surroundings the more they appear to have been determined to respect themselves and cherish the doctrines given by Christ, expounded by his apostolic servants, and approved by man so pure in heart as their persecuted, exiled, persecuted ancestry. Were the lessons taught by such a history as there duly heeded the effect would be to develop true courage, the nobler types of manliness, imperishable love of liberty, and unsurpassing adherence to principle.

The phase of ecclesiastical policy exemplified by our history regards the church and her seeking edification consisting for the members, not the members for the church as a mere organization. All happens for the church as a more organism. All happens for the church as a more organism. All happens for the church as a more organism.

The *first* feature peculiar to the apostolic church is the mode of government in the position assigned the Lord Jesus Christ as the only Head of the church—And He (Christ) is the Head of the body, the Church, who in the beginning, the first-born from the dead; that in all things He might have the pre-eminence.—Col. 1, 18.

The second governmental feature characterizing the apostolic scheme of managing church affairs is *collaboration* by the joint action of a plurality of Elders. Ordination is solemnly designating persons for church office to perform the duties pertaining thereto: "Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of the hands of the Presbytery."—1 Timothy iv., 14.

The third and fourth features exemplified by apostolic management in church affairs are the principle of appeal to the Assembly of Elders, and the right of government vested in them; to be exercised by the Elders or Presbytery in their corporate character only.

The fifteenth of Acts shows, upon careful review, that Paul and Barnabas had a controversy with some

into members from Judea. The matter was not settled in the church of Antioch, in whose bounds it originated. The case was carried up to another body composed of Apostles and Elders at Jerusalem. Presbyters investigated and discussed in a public manner the questions pending. On the motion of James the Presbytery adopted certain resolutions and put them in the form of a circular letter. The decision reached by Presbytery and embodied in the resolutions passed upon was submitted to by the church of Antioch and the churches of Syria and Cilicia.

The fifth feature of the apostolic scheme of church management is found in this, the office-bearers requisite were voted for and elected by the people. All the offices extant in apostolic times were instituted by the Lord Jesus, and are embodied in his personality as the Christ. He is the Apostle of our profession, the Evangelist preaching peace, the great Bishop of souls, and he is the Deacon or Servant who came not to be ministered unto but to minister. Facts to form a basis for the deduction of a principle to guide in the selection of office-bearers are clearly set forth in the proceedings of the Apostles. In the first of Acts the assembled men and brethren appointed one to office who was both apostle and preacher. In the sixth of Acts we see the whole congregation of the Disciples choosing men to be Deacons. In the fourteenth of Acts we find Elders are chosen by a "show of hands" as the correct rendering of the Greek for obtaining conclusively shows. Such facts involve the principle of popular election, and hence our forefathers found that in the apostolic church the office-bearers were voted for and elected by the people.

The sixth feature of church polity as exemplified by apostolic usage is the identity of Bishop and Ruling Elder as to official functions. There is no passage of Scripture that mentions Bishops and Elders at the same time, hence the terms must mean

the same thing. In his letter to Titus Paul says an Elder must have certain qualifications, which are enumerated, and that too because a Bishop must be blameless in the steward of God. If this does not identify Bishop and Elder then there are no terms to be relied on to express the idea of identification. The word rendered *Overseers* in Acts xii, 28, in the very same word translated Bishops in Philippians i, 1. So there is inspired apostolic evidence that the Elders of Ephesus were Bishops by the appointment of the Holy Ghost. The method of reasoning by which the founders of this Presbytery reached and rested in the conclusion that the genuine Presbyterian polity of church government is pre-eminently apostolic, leaves no room for being deceived themselves or misleading their friends. There are but two plain steps—first, ascertain from the Scriptures the features or usages of the churches founded by the Apostles and regulated by apostolic rules; and, secondly, inquire in which of the modern churches these marks are found and the principles involved by them most clearly professed and put into actual use. When this is done the question settles itself, for it follows as a matter of course the modern church that exhibits most of the apostolic marks, and consequently exercises in its government the most of the apostolic rules or principles, that church approaches most nearly in its character and government the apostolic model. Hence the common-sense inquiry arises: Which of the three existing forms of church government can show the best claim to apostolic precedent?

All the churches—Prelatic, Independent and Presbyterian—declare themselves to be apostolic by professing to maintain the same doctrine, worship and government that characterized the churches founded by the Apostles of our Lord Jesus Christ.

By this it is conceded on the part of all churches that the church organized and equipped for service by inspired men must have had the approval of our

Lord, and must be His preference. Consequently, it is safe to assume that when existing systems of church management are compared with the pattern shown in the scriptures, the one that bears the closest resemblance to the Scriptural original is most likely itself to be the best adapted to perform such work as Christ would wish to be done on earth until He comes again. When the ministers and people whose history is now being commemorated applied this test to existing churches, they found (to say nothing of the Greek and Roman Churches) that in the preface of the Church of England not one of the features exemplified in the Acts of the Apostles is recognized or utilized. It was found that among the Independents three of the marks with the principles involved are exemplified in their ranges, while the others—plurality of elders, ordination with laying on of hands, and the privilege of appeal, are not provided for in their system, and whatever employed are borrowed articles. Hence it was rightly deemed, while Independency advances toward the apostolic model more closely than Russian, Roman or English Prelacy, still it is not the system most justly entitled to plead the precedents of the Apostolic Church. In the Presbyterian system all the features or marks are found, and the principles involved therein are all acknowledged, and every one of them is an essential feature of genuine Presbyterianism. In a few words, let it be remembered that the point made is this: The modern system of church polity that shows the most apostolic features comes nearest in its character to the apostolic pattern. In testing Prelacy, Independency and Presbytery by this standard it is found that while the Russian, Roman and English Prelacy have none of the marks and principles of government sanctioned by inspired men, and a little Congregational and Baptist Independency comes much nearer people than Prelacy to the apostolic pattern, but still falls far short of the Scriptural standard, the Presbyterian is, in matter of gov-

movement, the most justly entitled to claim apostolic precedent for its aims and principles. Friendly comparison of views and prayerful inquiry are challenged with reference to this decision, reached by the good men whose memory we honor. While such conclusions should prompt Presbyterians to look and check their principles more, let us, however, avoid all luxury and sectarianism, and leave the persons of diverse Protestant and Independent note the less who fail to see these things in the same light. Let it be ours to desire nothing so much as to be led by the Holy Spirit from "handling the Word of God deceitfully," but by manifestation of the truth commending ourselves to every man's conscience in the sight of God." 2 Cor. 4: 2.

The phase of Church polity illustrated by our Presbyterian history leads the consistent adherents to make the actual needs of a community or particular on the theme of earnest and prayerful investigation. With such people, whose annals we are considering, the Church's mission is to derive the ways and means most to be applied to reach and meet those needs with the saving power of the Gospel of our Lord and Saviour, Jesus Christ. It is easily inferred that were such a principle to become a controlling one with all our people and their statesmen, then our governmental policy would be shaped to secure the greatest good for the greatest number; all state resources would be inspired by the people and for the people.

There is a rival phase of Church polity becoming widely prevalent that tends to grant, all-absorbing organic bodies to establish ordinances, and to enforce them unswayed or unchallenged by any rival institutions. Such must be everything or nothing, before matters in church relations assume a satisfactory form. According to this phase, members are for the church, not the church for the members.

The outcome of these competing phases of church management has been fierce, continuing controversy all along the lines from the previous century until

we This aptitude for controversy owes its origin for the most part to the conflicting theories of rival organs on the one hand, and the flexible and adaptation of unchanging principles to changing circumstances on the other.

We would express our grateful appreciation of the good service rendered our Presbyterial History by those who have prepared and published sermons, contextual addresses and historic sketches of the churches. May there be many more whose pleasure will be to walk about Zion, and go round about her, telling the towers thereof, heading these with "Mark ye well her bulwarks, consider her palaces, that ye may tell to the generations following." We we, too, who are called to make the current history of our Presbytery desire a double portion of the spirit manifested by an ancient worthy in the story of solemn emergencies, "Be of good courage, and let us play the men for our people and for the city of our God; and the Lord do that which seemeth him good."—2 Sam. 10: 12.

WM. T. PAUL.

